

# MEMOIRS OF LITERATURE.

MONDAY, June 2. 1712.

## I.

*THE SCRIPTURE DOCTRINE of the TRINITY. In Three Parts. Wherein all the Texts in the New Testament relating to that Doctrine, and the principal Passages in the Liturgy of the Church of England, are collected, compared, and explained. By SAMUEL CLARKE, D. D. Rector of St. James's Westminster; and Chaplain in ordinary to HER MAJESTY. London: Printed for James Knapton, at the Crown in St. Paul's Church-yard. 1712. in 8vo. pagg. 491.*

**T**HE Author of this Treatise has prefixed to it an *Introduction*, wherein he undertakes to confirm the Truth of what is generally believed by all the Protestants, viz. that the Revelation is the only Rule of our Faith. He observes, that the Church did from the Beginning select those plain Fundamental Doctrines, which were delivered in the Scripture, as necessary to be known and understood by every body. All Christians were taught those Doctrines in their *Baptismal Creed*; and therefore it was call'd the *Rule of Faith*. However, that Creed was not of any Authority, otherwise than it expressed the Sense

of the Scripture. It was only an *Extrakt* of the *Rule of Truth*, containing all the Things necessary to be believed by every Christian.

But "as in Process of Time Men grew less pious, and more contentious; so in the several Churches they enlarged their Creeds, and Confessions of Faith; and grew more minute in determining unnecessary Controversies; and made more and more Things explicitly necessary to be understood; and (under pretence of explaining authoritatively,) imposed Things much harder to be understood than the Scripture it self; and became more uncharitable in their Censures; and the farther they departed from the Fountain of Catholick Unity, the Apostolical Form of sound Words, the more uncertain and unintelligible their Definitions grew; and good Men found no where to rest the Sole of their Foot, but in having Recourse to the Original Words of Christ himself, and of the Spirit of Truth, in which the Wisdom of God had thought fit to express it self".

In the next place, the Author makes a very judicious Observation upon Matters of Human Invention, and those of Revelation and Divine Testimony. The former (says he) improve generally from small Beginnings to greater Certainty, and arrive at Perfection by Degrees; but the latter are compleat at first. The Christian Religion was perfect at the Beginning, and continued for some Ages in a tolerable Simplicity and Purity,



Purity, till needless Contentions arose, whereby Faith became more intricate, and Charity diminish'd. As Human Authority and Temporal Power increased, Religion decayed more and more, till it was revived by the Reformation. Then the Doctrine of Christ and his Apostles was again declared to be the only Rule of Faith. This is the Root of Unity among all Protestants: And notwithstanding their Divisions, they are all agreed in this, That no Doctrine ought to be received for any other Cause, but because it is to be found in the Holy Scripture. Wherefore (says Dr. Clarke) in order to decide any Controversy relating to Religion, the Protestants are not obliged to have Recourse to any other Authority than that of Revelation. This gives the Author occasion to quote Archbishop Tillotson's *Rule of Faith*; a Passage of the Lord Bishop of Lincoln, and another of Mr. Chillingworth; the Oath appointed to be taken by every Fellow of Trinity-College at Cambridge before his Admission; the Profession, which every Doctor of Divinity makes in that University, when he takes his Degrees; what every Priest at his Ordination, and every Bishop at his Consecration, solemnly declares; and the VI. XX. and XXI. Articles of the Church of England.

Our Author believes, that most Divisions among Christians proceed from this Cause, viz. that young Persons at their first entering upon the Study of Divinity, look upon Human Forms of speaking as the Rule of their Faith. They are apt to understand them according to the accidental Sound of the Words, or according to the Notions, which happen at any particular time to prevail among the Vulgar; and then they pick out some few single Texts of Scripture, which seem to favour those Forms of speaking, or may easily be accommodated to them, without minding the whole Scope and general Tenor of the Scripture. Whereas, if the Scripture was first thoroughly studied, and seriously consulted, as the only Rule of Truth in Matters of Religion; and if the Sense of all Human Forms and Expressions was deduced from thence; the greatest Parts of the unhappy Divisions, that have happened among Christians, might in all probability have been prevented.

Dr. Clarke proceeds to shew, that since the Protestants acknowledge no other Rule of

Faith than the Holy Scripture, no one is bound to understand any Human Forms in a Sense contrary to that Rule. He applies this Observation to himself in the following Words. "And (as I think the Sincerity of a Christian obliges me to declare) I desire it may be observed, that my Assent to the Forms by Law appointed, and to all Words of Human Institution, is given only because they are, and in that Sense wherein they are (according to the foregoing Explication) agreeable to that which appears to me (upon the most careful and serious Consideration of the whole Matter) to be the Doctrine of the Scripture; and not in that Sense which the Popish Schoolmen, (affecting for the sake of Transubstantiation to make every thing look like a Contradiction,) endeavoured to introduce into the Church".

Here follows another Passage of the Author. "Trisheism, says he, Sabellianism, Arianism, and Socinianism, have to the great Disparagement of Christianity, puzzled the plain and practical Doctrine of Scripture with endless Speculative Disputes: And it has been no small Injury to Religion, in the midst of those Disputes, that as on the one hand, Men by guarding unwarily against Trisheism, have often in the other Extreme run into Socinianism, to the Diminution of the Honour of the Son of God, and to the taking away the very Being of the Holy Spirit; so on the contrary incautious Writers in their Zeal against Socinianism and Arianism, have not less frequently laid themselves open to Sabellianism or Unitheism, by neglecting to maintain the Honour and Supremacy of the Father. The Design of the following Papers is to shew, that this Evil may be prevented, and in what manner both Extremes may rationally be avoided".

To this end Dr. Clarke has collected, in the First Part of his Treatise, all the Texts of the New Testament that relate to the Holy Trinity, and set them before the Readers in one View, with many References and Critical Observations, which he thinks may be of great Use to understand their true Meaning.

In the Second Part, the Author has reduced to several Propositions the Sum of that Doctrine, which appears to him to be fully contained in the Texts cited in the First Part.



Part. He has illustrated each Proposition with many Testimonies out of the Ancient Fathers, both before and after the Council of Nice. Dr. Clarke believes, that the greatest Part of the Writers, before and at the Time of that Council, were really of that Opinion, which he has endeavoured to set forth in those Propositions.

I shall give a general Notion of the Third Part of this Work in the Author's own Words. "In the Third Part, says he, there is, First, brought together a great Number of Passages out of the *Liturgy of the Church of England*, wherein the Doctrine set forth in the former Part is expressly affirmed; and then in the next place are collected the principal Passages, which may seem at first Sight to differ from that Doctrine: And these latter I have endeavoured to reconcile with the former, by shewing how they may be understood in a Sense consistent both with the Doctrine of Scripture, and with the other before-cited Expressions of the Liturgy. And this is absolutely necessary to be done by every one, who when he prays with his Mouth, desires to pray with his Understanding also."

Such is the Plan of this Work. What remains is to give the Readers a short Account of the Author's System. In order to it, I shall insert here LV. Propositions, wherein he has expressed what he thinks to be the true Doctrine of the New Testament concerning the Holy Trinity.

1. There is one Supreme Cause and Original of Things; one simple, uncompounded, undivided, intelligent Being or Person, who is the Author of all Being, and the Fountain of all Power.

2. With this first and supreme Cause or Father of all Things, there has existed from the beginning, a second Divine Person, which is his Word or Son.

3. With the Father and the Son, there has existed from the beginning, a third Divine Person, which is the Spirit of the Father and of the Son.

4. What the proper metaphysical Nature, Essence, or Substance of any of these Divine Persons is, the Scripture has no where at all declared; but describes and distinguishes them always by their personal Characters, Offices, Powers, and Attributes.

5. The Father, (or first Person alone,) is self-existent, underived, unoriginated, independent, made of none, begotten of none, proceeding from none.

6. The Father (or first Person) is the sole Origin of all Power and Authority, and is the Author and Principle of whatsoever is done by the Son or by the Spirit.

7. The Father (or first Person) alone is in the highest, strict, and proper Sense, absolutely Supreme over all.

8. The Father (or first Person) is, absolutely speaking, the God of the Universe; the God of Abraham, Isaac, and Jacob; the God of Israel, of Moses, of the Prophets and Apostles, and the God and Father of our Lord Jesus Christ.

9. The Scripture, when it mentions the one God, or the only God, always means the supreme Person of the Father.

10. Whenever the Word God is mentioned in Scripture, with an high Epithet, Title, or Attribute; it generally (if not always) means the Person of the Father.

11. The Scripture, when it mentions God, absolutely, and by way of Eminence, always means the Person of the Father.

12. The Son (or Second Person) is not self-existent, but derives his Being or Essence, and all his Attributes from the Father, as from the Supreme Cause.

13. In what particular metaphysical Manner, the Son derives his Being or Essence from the Father, the Scripture has no where distinctly declared; and therefore Men ought not to presume to define.

14. They are therefore equally worthy of Censure, who either on the one Hand presume to affirm, that the Son was made (*ἐκ οὐκ οὐτος*) out of nothing; or, on the other Hand, that he is the self-existent Substance.

15. The Scripture, in declaring the Son's Derivation from the Father, never makes mention of any Limitation of Time; but always supposes and affirms him to have existed with the Father from the beginning, and before all Worlds.

16. They therefore have also justly been censured, who pretending to be wiser above what is written, and intruding into Things which they have not seen, have presumed to affirm (*οὐκ ἦν ποτε ὅτε ἦν*) That there was a Time when the Son was not.

17. Whether the Son derives his Being from the Father, by Necessity of Nature, or



by the *Power of his Will*, the Scripture hath no where expressly declared.

18. The [*Λόγος, the*] Word or Son of the Father, sent into the World to assume our Flesh, and die for the Sins of Mankind, was not the [*Λόγος ἐν δὲ δέτετο, the*] internal Reason or Wisdom of God, an Attribute or Power of the Father, but a real Person, the same who from the beginning had been the Word, or Revealer of the Will of the Father to the World.

19. The Holy Spirit (or third Person) is not self-existent, but derives his Being or Essence from the Father (by the Son) as from the Supreme Cause.

20. The Scripture, speaking of the Spirit of God, never mentions any Limitation of Time, when he derived his Being or Essence from the Father; but supposes him to have existed with the Father from the beginning.

21. In what particular metaphysical Manner the Holy Spirit derives his Being from the Father, the Scripture hath no where at all defined; and therefore Men ought not to presume to be able to explain.

22. The Holy Spirit of God does not in Scripture signify a mere Power or Operation of the Father, but a real Person.

23. They who are not careful to maintain these personal Characters and Distinctions, but while they are solicitous (on the one hand) to avoid the Errors of the Arians, affirm (in the contrary extreme) the Son and Holy Spirit to be (individually with the Father) the Self-existent Being: These, seeming in Words to magnify the Name of the Son and Holy Spirit, in reality take away their very Existence; and so fall unawares into Sabellianism (which is the same with Socinianism).

24. The Word God in the New Testament, sometimes signifies the Person of the Son.

25. The Reason why the Son in the New Testament is sometimes stiled God, is not so much upon Account of his metaphysical Substance, how Divine soever, as of his relative Attributes and divine Authority over us.

26. By the Operation of the Son, the Father both made and governs the World.

27. Concerning the Son there are other the greatest Things spoken in Scripture, and the highest Titles ascribed to him; even such as include all divine Powers, excepting abso-

lute Supremacy and Independency, which to suppose communicable is an express Contradiction in Terms.

28. The Holy Spirit is described in the New Testament as the immediate Author and Worker of all Miracles, even of those done by our Lord himself; and as the Conductor of Christ in all the Actions of his Life, during his State of Humiliation here upon Earth.

29. The Holy Spirit is declared in Scripture to be the Inspirer of the Prophets and Apostles, and the great Teacher and Director of the Apostles in the whole Work of their Ministry.

30. The Holy Spirit is represented in the new Testament, as the Sanctifier of all Hearts, and the Supporter and Comforter of good Christians under all their Difficulties.

31. Concerning the Holy Spirit there are other greater Things spoken in Scripture, and higher Titles ascribed to him, than to any Angel or other created Being whatsoever.

32. The Word God, in Scripture, no where signifies the Person of the Holy Ghost.

33. The Word God, in Scripture, never signifies a complex Notion of more Persons than one; but always means One Person only; viz. Either the Person of the Father singly, or the Person of the Son singly.

34. The Son, whatever his metaphysical Essence or Substance be, and whatever Divine Greatness and Dignity is ascribed to him in Scripture; yet in This he is evidently subordinate to the Father, that he derives his Being and Attributes from the Father, the Father nothing from him.

35. Every Action of the Son, both in making the World, and in all other his Operations, is only the Exercise of the Father's Power, communicated to him after an ineffable Manner.

36. The Son, whatever his metaphysical Nature or Essence be; yet, in this whole Dispensation, in the Creation (and Redemption of the World, acts in all Things according to the Will, and by the Mission or Authority of the Father.

37. The Son, how great soever the metaphysical Dignity of his Nature was, yet in the whole Dispensation entirely directed all his Actions to the Glory of the Father.

38. Our Saviour Jesus Christ, as, before his Incarnation, he was sent forth by the Will and good Pleasure, and with the Authority of the Father; so in the Flesh, both before



before and after his Exaltation, notwithstanding that the Divinity of the Son was personally and inseparably united to it, he, in acknowledgment of the Supremacy of the Person of the Father, always *prayed* to him, and returned him *Thanks*, stiling him *his God*, &c.

39. The Reason why the Scripture, tho it stiles the *Father God*, and also stiles the *Son God*, yet at the same time always declares there is but *one God*; is because in the *Monarchy* of the Universe, there is but *one Authority*, original in the *Father*, derivative in the *Son*: The *Power of the Son* being not another *Power* opposite to that of the *Father*, nor another *Power co-ordinate* to that of the *Father*, but it self the *Power and Authority of the Father*, communicated to, manifested in, and exercised by the *Son*.

40. The *Holy Spirit*, whatever his metaphysical Nature, Essence or Substance be; and whatever divine Power or Dignity is ascribed to him in Scripture; yet in This he is evidently *subordinate* to the *Father*, that he derives his Being and Power from the *Father*, the *Father* nothing from him.

41. The *Holy Spirit*, whatever his metaphysical Nature, Essence or Substance be; and whatever Divine Power or Dignity is ascribed to him in Scripture; yet in the whole Dispensation of the Gospel, always acts by the *Will of the Father*, is given and sent by him, *intercedes* to him, &c.

42. The *Holy Spirit*, as he is *subordinate* to the *Father*; so he is also in Scripture represented as *subordinate* to the *Son*, both by Nature and by the *Will of the Father*, excepting only that he is described as being the Conductor and Guide of our Lord, during his State of Humiliation here upon Earth.

43. Upon these Grounds, absolutely Supreme Honour is due to the Person of the *Father* singly, as being alone the Supreme Author of all Being and Power.

44. For the same Reason, all *Prayers and Praises* ought primarily or ultimately to be directed to the Person of the *Father*, as the Origin and primary Author of all good.

45. And upon the same Account, whatever Honour is paid to the *Son* who redeemed, or to the *Holy Spirit* who sanctifies us, must always be understood, as tending finally to the Honour and Glory of the *Father*, by whose good Pleasure the *Son* redeemed, and the *Holy Spirit* sanctifies us.

46. For, the great Oeconomy, or the whole Dispensation of God towards Mankind in Christ; consists and terminates in This; that as all *Authority and Power* is originally in the *Father*, and from him derived to the *Son*, and exercised according to the *Will of the Father* by the Operation of the *Son*, and by the Energy of the *Holy Spirit*; and all Communications from God to the *Creature*, are conveyed through the Intercession of the *Son*, and by the Inspiration and Sanctification of the *Holy Spirit*: So on the contrary, all Returns from the *Creature*, of *Prayers and Praises*, of *Reconciliation and Obedience*, of *Honour and Duty to God*, are made in and by the Guidance and Assistance of the *Holy Spirit*, through the Mediation of the *Son*, to the Supreme Father and Author of all Things.

47. The *Son* before his Incarnation, was with God, was in the Form of God, and had Glory with the *Father*.

48. Yet he had not then distinct Worship paid to him in his own Person, but appeared only as the [ *Shechinah* or ] Habitation of the Glory of the *Father*; in which the Name of God was: The Distinctness and Dignity of his Person, and the true Nature of his Authority and Kingdom, not being yet revealed.

49. At his Incarnation he emptied himself [ *ἐκένωσεν ἑαυτὸν* ] of that Glory, which he had with God before the World was, and by Virtue of which he is described as having been in the Form of God: And in this State of Humiliation suffered and died for the Sins of the World.

50. After the Accomplishment of which Dispensation, he is described in Scripture as invested with distinct Worship in his own Person; his original Glory and Dignity being at the same time revealed, and his Exaltation in the human Nature to his mediatorial Kingdom declared: Himself sitting upon his Father's Throne, at the Right Hand of the Majesty of God, and receiving *Prayers and Thanksgivings* from his Church.

51. This Honour, the Scripture directs to be paid to Christ; not so much upon Account of his metaphysical Essence or Substance, and abstract Attributes; as of his Actions and Attributes relative to us; his Condescension in becoming Man, who was the Son of God; his redeeming, and interceding for us; his Authority, Power, Dominion, and sitting upon the Throne of God his Father, as our Lawgiver, our King, our Judge, and our God.

52. The



52. The Honour paid in this Manner to the Son, must (as before) always be understood as redounding ultimately to the Glory of God the Father.

53. The Honour, which Christians are bound to pay peculiarly to the Person of the Holy Spirit, is expressed in these Texts following; wherein we are directed by Precept or by Example.

*The Readers may see those Passages in the Book.*

54. For putting up Prayers and Supplications directly and expressly to the Person of the Holy Spirit, it must be acknowledged there is no clear Precept or Example in Scripture.

55. The Titles given in the New Testament to the Three Persons of the ever-blessed Trinity, when all mentioned together, are as follows.

*The Readers may see those Passages in the Author's Book.*

Thus I have given the Readers a general Notion of the Author's System in his own Words. He expresses himself all along with great Modesty, and concludes his Introduction in the following manner. "If any Learned Person, who thinks me in an Error, shall in the Spirit of Meekness and Christianity, propose a different Interpretation of all the Texts I have produced, and deduce Consequences therefrom different from those which seem to me unavoidably to follow; I shall think myself obliged, either to return him a clear and distinct Answer in the same Spirit of Meekness and Candour, or else fairly and publickly to retract whatsoever is not capable of being so defended. But if, on the contrary, any nameless and careless Writer shall, in the Spirit of Perversity, contend only that Men must never use their own Understanding, that is, must have no Religion of their own; but, without regarding what is right or wrong, must always plead for what Notions happen at any time to prevail: I shall have no Reason, in such Case, to think myself under the same Obligation of answering him."

All those who know, that the Author is a Person of an exquisite Judgment, and of universal Learning, must needs be extremely desirous to read a Book, wherein he gives his Thoughts about such an important Doctrine, as that of the Trinity.

II. *A SECOND \* LETTER of M. LEIBNITZ to M. HARTSOEKER, dated July 12. 1711.*

SIR, IN Answer to the Letter you did me the Honour to write to me the 13th of March, I shall make the following Observations.

1. You say, that nothing could hinder God from dividing Matter into Bodies of a perfect Hardness, and that they might have been such either of their own Nature, or by the Will of God. But I think God could not do it. First, because he would have put an End to the Subdivisions without any Reason. Secondly, because Hardness must be accounted for, (since Matter is divisible,) unless there be some Reason against it; but the Will of God is always reasonable. I might alledge some other Reasons why God could not divide Matter into Bodies perfectly hard; but I could not dwell upon it, without being too prolix.

2. You think, Sir, that the Parts of a Diamond have hardly any Motion; and you infer from thence, that such a Motion cannot be the Cause of its Hardness. I answer, that among the conspiring Motions, whereby the Separation of Two Bodies is prevented, I reckon those of Fluid Bodies that run through, when their Motion is disturbed by a Separation, and endeavours to prevail. Thus it is that a small Quantity of Gunpowder has so great a Force, and even a Force exceeding that which is requisite to break a Diamond of a Weight equal to that of Powder; for the Motion of the Bodies, which surround Powder, ought to be considered with the Motion of the Parts of Powder; otherwise it would be a difficult thing to account for that great Noise.

3. I have said, that if God would have a Planet to move round in its Orb, without any Help, or without any thing that should

\* The First Letter may be seen above, pag. 137 pre-



prevent its removing through the Tangent, it would be a perpetual Miracle; and I say so again. You don't answer it, Sir, when you say that the Planets are kept in an *Equilibrium* by the Matter in which they swim. For when you say so, you suppose something that hinders them from removing; which is against the Thing in Question. Wherefore what I have said is still true; and the Primitive Hardness of a Body would be the Effect of a Miracle, like that whereby the Planets should keep in their Orbs, without any Reason for it.

4. You have Recourse to the Will of God, in order to shew why D could not



carry away C, without carrying B along with it; but since you do not acknowledge any thing, whereby it may appear how such a Will is performed, you give over natural Means, to run to a Miracle; like a Man, who should explain the Motion of the Planets in their Orbs by the bare Will of God.

### SILESLIA.

A Treatise of the Coins of *Silesia*, (*Silesia Numismatica*), written by M. Godfrey Deerdeck, Archdeacon and Library-Keeper of St. Peter's and St. Paul's at *Lignitz*, has been lately publish'd. There is in the Preface a large Catalogue of the Writers of *Silesia*, both Printed and Manuscript. This Work contains all the Coins and Medals of the Kings of *Bohemia*, and of the Princes, States, and Cities of *Silesia*; most of which have been taken from M. Deerdeck's Cabinet.

5. You don't tell us, Sir, why there are only Two Matters; one that is perfectly hard, viz. Atoms, and another that is perfectly Fluid; and why a middle Matter is impossible.

6. You will not have me, Sir, to call your First Element, or your perfect Fluid, Matter. Is it not a Dispute about Words? Your First Element is an extended, resisting Body. Such a Thing is generally call'd Matter: And your Fluid must needs make a Resistance, since it can drive away Atoms.

7. But you say, your First Element is an Agent. Let it be so: 'Tis because God bestowed a Force upon it at First; and if he had bestowed the same Force or Motion upon Atoms, would they be less material? Nay, there is some Reason to believe, that God has bestowed some Force upon all Bodies.

8. If God places a Soul in a Portion of Matter or Extension, he will organize it; otherwise he would not act orderly and coherently.

9. I have sufficiently shewed elsewhere, how Free-will is not contrary to God's Pre-science, or to Certainty; and I refer you to what I have said upon that Subject, I am, &c.

### BERLIN.

A Counsellor of the Chamber of Justice, designs to write an Historical and Critical Commentary upon all the Historians of Brandenburg that are extant.

Mr. Scher, Counsellor, and Keeper of the Antiquities belonging to the King of Prussia, has lately got an Ancient Stone, wherein he pretends to find the Head of Cyrus. He designs to publish a Dissertation upon that Stone. The Greek Letters, which represent the Name of Cyrus, appear to him very ancient.

Mr.



Mr. de la Croze has almost finished his *Armenian Dictionary*.

## CLERMONT.

OUR Bishop and that of *Saint Flour* have publish'd a Mandate, whereby they condemn thirty five Propositions extracted from the Sheets dictated by Three Professors of the College of the Fathers of the Oratory at *Riom*. Those Propositions favour of *Baianism* and *Jansenism*. The Professors have not retracted.

## AUXERRE.

A Professor, who is a *Benedictin* Monk of the Congregation of *Clugny*, having dictated to his Scholars, and maintained in a *Thesis* some Propositions favouring of *Jansenism*, has retracted them with great Submission. He has subscribed the Formulary, and publish'd a formal Retraction. Besides, he has obliged all his Scholars to sign the Formulary and his Retraction.

## CAEN.

FATHER *Brumoy*, a Jesuit, has published a Poem, divided into Two Books, upon the Art of Glass-making.

*De Arte Vitrarum Libri duo, Authore Petro Brumoy Societatis Jesu. Cadomi. 1712. in 120. pagg. 53.*

He shews in the First Book, how Crystals and Glass are made. The Author must needs have naturally a very poetical Genius, since he has so happily expressed the several Preparations of the Matter that serves to make Glass. His verses and his Expression are very fine; and he appears very exact in his Descriptions. Posterity will easily know from this Poem, what the Art of Glass-making was among us. How happy should we be, if we could learn all the Ancient Customs by such Performances as this! The Description of the Temple of *Hope*, which concludes the First Book, is full of Wit; and the Second Book, wherein the Author explains the Uses of Glass, appears more ingenious still. Our Poet ascribes the Inven-

tion of those Uses to several Deities: The Fictions are well contrived, and nicely touched.

## PARIS.

MR. de *Liste* has publish'd a Map of that Part of ancient *Italy*, bordering upon *Rome*: It will be of great Use to those who read the *Roman Historians*.

Mr. le *Brethon*, Batchelor of Physick, has put out a French Translation of a Latin Book, written by *Jod. Lommius*, a Physician of *Brussels*, who lived in the XVIIth Century, and entitled, *Medicinalium Observationum Libri tres, quibus nota morborum omnium, & quae de his possunt haberi praesagia indiciaque proponuntur*. That Book was printed the first time at *Antwerp*, in 1560, in 8vo. and then at *Frankfort*, in 1563, and 1643. likewise in 8vo. It is divided into three Parts. In the first, *Lommius* treats of the Signs and Consequences of those Diseases which affect the whole Body, such as the different Sorts of Fevers; and this Part, tho not very large, is not the most inconsiderable. The second contains an Account of the Signs and Consequences of those Diseases, to which each Part is liable, such as the Head-ach, the *Delirium*, Frenzy, Hemorrhagy, *Peripneumony*, the Diseases of the Stomach, Intestines, &c. The Author mentions in the third Part the Signs whereby one may have a general Notion of the Nature and Consequences of Diseases, either universal, or particular. Those Signs are grounded upon the Disposition of the Mind, the State of the Body, and of the Face, the Postures of the Sick Person, his Respiration, and the Differences of the Pulse.

The French Translation of this Work has been printed with this Title.

*Tableau des Maladies, ou l'on découvre leurs signes & leurs evenemens, traduit du Latin de Lommius, avec des Remarques: Ouvrage qui renferme les observations les plus importantes pour acquerir une parfaite connoissance de tous les maux du corps humain, en prévoir les suites, en pénétrer les causes, & s'assurer de leurs remèdes. Paris. 1712. in 12. Pagg. 520.*

LONDON: Printed by J. Roberts: And Sold by A. Baldwin, near the Oxford-Arms in Warwick-Lane. (Price 2 d.)